

Volume XCV No. 3

October 15, 1971

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Commonweal

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KILIAN McDONNELL

ECUMENISM: WHO CARES?

THE GREENE-ING OF AMERICA

THE THEOLOGICAL ROOTS OF ONE MAN'S ANTI-AMERICANISM

SISTER ELIZABETH McALISTER AN INTERVIEW

HARRY J. CARGAS

REVIEWS

SCREEN: HOA BINH

BRYANT ON ARCHITECTURE

PELIKAN ON CALVIN

CHRIST ON BLACK SHEEP AND OTHER FABLES



NEWS & VIEWS

Economic Vietnamization

Still another political analyst warns against mistaking the winding down of the war in Vietnam as an indication of diminishing American interest in the future of South Vietnam.

Le Monde's Jacques Decornoy cites Pentagon and State Department studies on a viable South Vietnamese economy as further evidence that Washington has no thought of letting go in South Vietnam.

"The one premise basic to all these research projects," writes Decornoy, "is that South Vietnam will in the future be a State separate from the North, and integrated in the free world's economy."

The studies listed by *Le Monde* are a recent State Department contract with Columbia University "to investigate the ways international organizations can be associated with the reconstruction of South Vietnam"; a Pentagon-financed project carried out for the Institute of Defense Analysis by Arthur Smithies—"whose links with the CIA are well known"; and a report on the South Vietnamese economy pre-

pared for the Asian Development Bank by Prof. Emile Benoit of Columbia U.

Decornoy is unnerved by the political naiveté of the studies. "It is hardly necessary to point out," he states, "that these reports are based on assumptions completely alien to the ideas of the Provisional Revolutionary Government of South Vietnam, which will only see in them one more sign that Washington still hopes to 'win' in Indochina, one way or another."

And he is appalled by research such as that of Arthur Smithies, which holds that Vietnam has actually produced more positive than negative results.

That is the thrust of Smithies' Institute of Defense Analysis report.

Smithies concedes that the war has caused destruction, but he points out that it has permitted the building of extensive highway and port facilities, and helped train a large number of technicians. In short, "at fantastic cost the war has fulfilled the necessary preconditions for development."

Not a reference to the million or so soldiers who have been killed, to the hundreds of thousands of civilian casualties, and the swarms of homeless refugees.

Decornoy's barely cloaked contempt is not shared everywhere. The same Mr. Smithies is carrying out the new Columbia study with Prof. Allen Goodman.

Names Named

U.S. news stories reporting the hatcheting of Father Louis M. Colonnese as head of the Latin American Bureau of the U.S. Catholic Conference were considerably less specific than the stories of Latinamerica Press, the Lima-based news service.

LP named Bishop Roman Arrieta Villalobos of Tilaran, Costa Rica, and Bishop Eduardo Pironio, secretary general of the Latin American Bishops Council, as two villains of the piece.

Also fingered, on the U.S. side, were "the Administrative Board of Bishops, the bishops of the International Affairs Committee of the USCC, and the bishops of the Allocations Committee for the Latin American Fund."

LP's source: Colonnese.

Colonnese did not specify his American episcopal adversaries by name. LP, however, cited Archbishop Coleman Carroll of Miami as a long-time "behind-the-scenes opponent" of Colonnese and by implication included him as a factor in the firing. Carroll is a member of the USCC's International Affairs Committee.

LP appeared to find especially significant a Colonnese comment that the firing "was accomplished with the concurrence of Msgr. Marvin Bordelon," director of the USCC's International Affairs Division. Its lead paragraph

linked Bordelon and Pironio as "two key people responsible for the firing."

Bordelon told newsmen all that needed to be said was said by Bishop Joseph Bernardin (USCC general secretary) at the time Colonnese was fired.

Watch Those Bunnies

The Federal Reserve Board used to be a dues-paying member of the American Bankers Association, many of whose members it regulates. It stopped paying dues after a protest from Wright Patman, chairman of the House Banking and Currency Committee.

Overlooked somehow was the fact that the Reserve was also paying dues to the National Rifle Association and the American Diabetic Association.

The latter memberships came to light after the House Committee probed charges that the Reserve was spending money improperly by underwriting a party at a Playboy Club, "complete with appropriately attired bunnies."

Queried by Patman on the Playboy business, Reserve Board chairman Arthur F. Burns remarked: "I didn't know there was that much imagination among my colleagues."

Odds and Ends

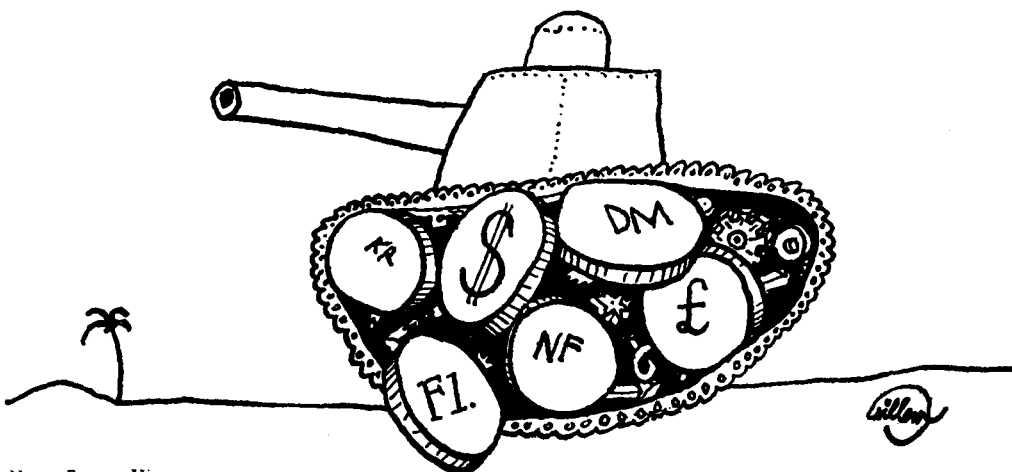
From U.S. News & World Report, 9/27/71:

"A new kind of problem prisoner" is now being found in U.S. prisons, says New York's State Commissioner of Corrections, Russell G. Oswald.

In this statement, made weeks before he became personally involved in the Attica revolt, Mr. Oswald was referring to black militants. He described them as "the most awesome challenge" he has faced in his long career in criminology.

"They have the idea they are victims of a racist society," he added.

Some people get the funniest ideas. JOHN DEEDY



Neues Forum, Vienna

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CORRESPONDENCE



Is Instant Church Church?

Logansport, Ind.

To the Editors: The more I think about William Cleary's article, "Instant Church" [Aug. 20], the more disturbed I get.

I feel that we established long ago that the church is for sinners, and when you attend Mass, you're going to find the place loaded with a great variety of sinners. Granted the more enlightened Christians have a more legitimate concept of what constitutes a serious sin, but it still amounts to whether or not we are willing to worship with sinners.

I see these people as a group convinced that because of their level of intelligence, sensitivity, of general spirituality, they are unable to communicate with the rest of us. I fear they spend a lot of time striking their breasts and giving thanks to God that they are not like the rest of us.

Go right ahead and have your study group, your retreat group, or whatever you want to call it. This is good, constructive community. But please don't confuse it with the Church of the Holy Spirit.

Come back to the vineyards, brothers and sisters. You're not going to do your share of creating the Kingdom of Heaven here on earth by sitting around talking to each other. We're the People of God, too, you know.

BILL MCTAGGART

Chicago

To the Editors: William H. Cleary is unbelievable ["Instant Church," Aug. 20].

How nice that his Happy little group of Happy-ever-lovin'-always-Happier-Happy-do-gooders have found a Happy place for their Happy-Happy service of Happy Happy Hours for all the Happy Happier Happies! (I really liked the idea of "no theological requirements," but then one must remember the experience is *Happy Hour Time* for

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 COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts.

Second class postage paid at New York, N.Y.

Printed in the USA and published weekly,

except biweekly Christmas-New Year's and June to mid-September,
 by Commonwealth Publishing Co., 232 Madison Ave., New York, N.Y. 10016
 Murray Hill 3-2042. Copyright © 1971 Commonwealth Publishing Co., Inc.

US and Canada: \$14 a year. Foreign \$16. Single copies 40¢



THE MINDSZENTY 'SETTLEMENT'

It is a fascinating coincidence that the months which see the Washington-Peking-UN diplomatic break-throughs, and thus, hopefully, the dismantling of the last political intransigencies of the old Cold War, should also see the dismantling of the last of the major religious intransigencies of the same period through the settlement of the Mindszenty question. Multiple political and religious intransigencies—many of them solidly founded—were born of the European East-West tensions of the 1940's and early 1950's, some not infrequently feeding and nurturing others. Having grown up together, it is fitting, if also inevitable, that the last of these should pass together. All the old problems are far from solved, to be sure. But these are new times, and difficult enough without being unduly complicated by historical impediments which the years have placed beyond any resolution except compromise and mutual facesaving.

The Mindszenty case had come to such a pass, so much so that in the last several years settlement occasionally seemed to take precedent over terms among certain parties to the case. There was something disconcerting about that development, for whatever the religious and political practicalities involved, large human considerations stood in danger of being overwhelmed by the respective pragmatics of church and state. It is perhaps ever such when an individual's issues outlive their time, but it is sad nonetheless—and particularly sad in the instance of one who bore the heat of the day as courageously as did Cardinal Mindszenty. It may be easy to discount the Cardinal's witness in terms of today's exigencies. But 1972 is not 1948, and it is safe to say that many aspects of the co-existence which is possible now are traceable to the intractableness of the Cardinal, when this intractableness counted for much.

For these reasons, one wishes more for Cardinal Mindszenty than what he received. To be allowed exile and to have the remainder of one's life sentence lifted are limited satisfactions when the trumped-up charges on which one is convicted are permitted to stand. No latter-day honors, no triumphant appearances, no footnotes in history books can mitigate that detail sufficiently. Religious and political history owe Mindszenty larger consolations.

Cardinal Mindszenty thus pays the forces of fate one last ounce of pride and honor, and history moves into a new cycle from which the

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Cardinal is excluded altogether. It has happened before; it will happen again—to other Mindszenty's—and it will be just as sad.

There is no predicting what this new cycle will bring. Certainly it opens up to the church large opportunities to further the small progress it has already made in rectifying the church-state situation in Hungary; obviously this is of primary importance to the Vatican. If church-state relationships can be brought abreast of what they now are in Poland and Yugoslavia, the Vatican will be well on its way to establishing a normalcy with Iron Curtain countries generally. This normalcy will never be all that the Vatican might desire, but it will be a vast improvement over conditions of the past two decades.

By the same token, the Mindszenty settlement provides opportunities with respect to U.S.-Hungarian political relations, since no longer will these be beclouded by the presence in asylum in the American Embassy in Budapest of an individual whom the Hungarian government regarded as a traitor (Cardinal Mindszenty's conviction included counts of alleged "anti-state activities"), an inhibiting factor in the past.

Several weighty political problems hang fire, among them the question of \$100 million which the U.S. has in claims against the Budapest government both for nationalization of American property and for defaulted bonds issued to American groups before World War II; and, more especially, the question of the Crown of St. Stephen and jewels of the former Hungarian royal family, both of which found their way to the U.S. through the "fortunes of war." The Crown of St. Stephen is of particular significance to Hungary, as this 11th century gift of Pope Sylvester II to a Magyar king has become over the centuries the principal symbol of Hungarian nationalism.

It is premature to speculate how these and other religious and political questions should be disposed of. It is enough at the moment to mark the fact that negotiations can proceed with the handicap removed under which so many diplomatic initiatives broke down in the past. This is no small advance, and it is reason why Cardinal Mindszenty is owed one last debt of gratitude.

THIEU'S 'ELECTION'

The returns are in from the South Vietnamese presidential election, and they hit the world with the impact of a marshmallow. Despite all the figures about voter turnout, valid and invalid ballots, the election meant what only a one-candidate election could mean: nothing.

In fact, the net effect of the election, going back to the point when the South Vietnamese National Assembly amended the constitution to limit the number of challengers to President Thieu, is to punch another hole in the rationalization which the U.S. government has given for being in Vietnam in the first place.

This does not mean that the South Vietnamese elections would have been redeemed if only Mr. Thieu had had the opposition of Mr. Ky, General Minh or others. A democratic election is much more than the sum of the number of candidates. Indeed, it is so many additional things that it is arguable whether a democratic election could take place anywhere in Southeast Asia, let alone a country torn by war, where the military establishment is the only group with largely unlimited means of organization, and where the dissemination of news and information is almost exclusively in the hands

'Attica . . . Part of An Overall Pattern'

Toronto, Canada

To the Editors: . . . All of us who have worked in the field of criminal law and criminology have long since been familiar with the filth, physical and mental brutality and calculated degradation, designed to break the intended victims in both mind and body.

As a practicing lawyer, I participated in a suit brought by two Attica State prisoners under the Federal Civil Rights Act in the Federal District Court in Albany, New York, less than three years ago. The prisoners were brought into court handcuffed. Their handcuffs in turn, were tightly tied to a belt strapped around their abdomens. They were surrounded, throughout the court proceedings, by State troopers and/or prison guards toting shotguns and chewing gum or tobacco. The alleged dangerousness of these two convicts was underscored for the benefit of the courtroom audience by putting these gun-toting representatives of the State in a semi-circle around prisoners and counsel. At no time did the court see fit to intervene. Uncontroverted testimony showed these prisoners to have been held naked and totally isolated in cages without anything that could be described as toilet facilities and also totally without cover in mid-winter while a window was kept open in their respective cells—and that in upstate New York for a period of several months, for what prison officials regarded as such infractions of the prison rules as the drafting of petitions to the courts for redress of grievances. These prisoners, one must add, were required, while in these isolation cells, to stand at attention upon entry of any prison official and were beaten for failing to assume the proper military posture with appropriate haste. To this day these prisoners have received no judicial relief.

of that group.

It would have been gratifying if South Vietnam had had a truly democratic election, just as it would be gratifying if China had one tomorrow—and Poland, and Brazil, and Greece. The United States, however, has no business fighting a war to get them. The logic is faulty, for such efforts are self-defeating anyway; and actualization of the notion sheer arrogance.

It would be nice if, in the aftermath of the latest South Vietnamese fiasco, the United States came to its senses about its involvement in that country. But one

fears that after a strategic interval of time—the public memory is frighteningly short—Washington will be mouthing for Mr. Thieu the same legitimizations that Mr. Thieu is now mouthing for himself: that an 87 percent turnout, with upwards of 90 percent of those people casting “votes of confidence,” constitutes a decisive mandate for Thieu to continue as president for another four years. It does not—any more than a similar turnout and a similar “aye” vote in any authoritarian regime fully legitimizes the candidate and confirms the democratic way there.

Any lawyer conversant with prison conditions throughout the country will not view this episode nor that of Attica State as an isolated incident but as part of an overall pattern, cloaked by official perjury, and by the hypocritical and spurious “academic” writings of a new breed of criminologists—penologists—which as in Nazi Germany—have sprung up like topsy in several academic institutions to provide a smokescreen of respectability for man’s inhumanity to man.

One may further note in passing that a prison riot at Kingston Prison in Ontario, Canada was resolved with minimal violence and no loss of life occasioned by the authorities, under the leadership of Professor Desmond Morton of the University of Toronto Law Faculty.

The arrogance and brutality of the murderous assault on the Attica State prisoners and their “hostages” perpetrated by the State of New York should not, however, stop an outraged citizenry, if one is still discoverable, from demanding a total clean-up and indeed an abolition of the prison system as it is presently known in North America. Those who seek alternatives may well look to Sweden for an example where the kind of barbarism prevailing in New York and elsewhere in the United States is unknown.

A Mohawk chieftain put the matter with an eloquence which I could not match:

“Go to one of your prisons, here description utterly fails. Kill them, if you please; kill them, too, by tortures; but let the torture last no longer than a day. Those you call savages, relent; the most furious of our tormentors exhausts his rage in a few hours, and dispatches his unhappy victim with a sudden stroke. Perhaps it is eligible that incorrigible offenders should sometimes be cut off. Let it be done in such a way that is not degrading to human nature. Let such unhappy men have an opportunity, by their fortitude, of making an atonement in some measure for the crimes they have committed during their lives.

... I seriously declare, I had rather die by the most severe tortures ever inflicted on this continent, than languish in one of your prisons for a single year . . .”

Let an acquiescent and a morally anesthetized citizenry be confronted with the horrors of prison existence in the United States by the type of visits forced upon the German citizenry in the outskirts of the concentration camps by American generals upon the liberation of the concentration camps in question, or let those leaders of our universities—not yet aligned with a military-industrial complex wholly inured to human degradation and destruction—conduct an open and impartial investigation of what is and has been taking place in the name of America.

Nothing so far contemplated by state or national leaders promises anything but a whitewash and a return to what we have witnessed before under what is now becoming painfully apparent as the true image of the “law and order” philosophy of our political leadership. New foundations must be laid—possibly very much like those which have made Swedish prison life rational, corrective and humane.

As early as 1932 the Wickersham Commission, appointed by the President of the United States, declared the prison system to be more of an enemy than a protector of human society. Conditions appear to have gone from bad to worse to the point where the Chateau d’If appears to be a model institution by comparison.

A society committed to the ideals of the Founding Fathers cannot tolerate a horror so unspeakable as Attica. If it does, it has betrayed its heritage and does not deserve to survive. The fact that the totalitarian states of the past and present have exceeded us in horror is irrelevant.

RICHARD ARENS

Professor of Criminal Law and Criminology,
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Member, District of Columbia Bar

THE front page of this morning's paper carried a headline, "H.R.A. Sees Relief Down By Only 4% Under Work Law," which is quite possibly undecipherable to those who do not share in the questionable privilege of residing in New York. Yet I believe it is more than notorious New York provincialism which leads me to think the matter worth examining. The headline announced the latest chapter in the recent adventures of Anti-welfarism. (For earlier chapters you may consult an editorial in the September 24 issue of *Commonweal* or a "News and Views" item in the October 8 issue.) Anti-welfarism is a character who from time to time charges wildly across the country, shouting things like "Chiselers!" and "Put 'em to work!" He does this under the impression that he is Paul Revere, but after the panic he creates subsides, it is discovered, once again, that he was only the headless horseman.

Anti-welfarism galloped through New York last spring. Some even say he was driven in one of Rockefeller's limousines. Be that as it may, the result—as it has been in many other states—was a cutback in welfare grants and a new scheme for putting recipients to work, clearly meant to get at the "cheaters." It happened that in New York City roughly 20 percent of the *employable recipients*, representing (very roughly) about 2 percent of the city's welfare population, did not comply with the new requirements. The worthy burghers react. Hue and cry. The figure 20 percent gets around as though 20 percent, not 2, of all recipients were "cheaters." Even good liberals begin to hide under their beds.

Today's paper, however, reports the findings of Mr. Jule M. Sugarman, head of the city's Human Resources Administration. (In New York, where janitors are superintendents and the garbage collecting agency is not simply the sanitation department but the Environmental Protection Administra-

THE HEADLESS HORSEMAN RIDES AGAIN

PETER STEINFELS

tion, it only follows that the welfare department should be the Human Resources Administration.) Mr. Sugarman announces that not 20 percent but less than four percent of *employable* relievers have been found not in compliance with the new work proposals. Which reduces the percentage of noncompliers down to less than one-half of one percent of the welfare rolls altogether.

To put the new work scheme into effect, Mr. Sugarman pointed out, required that his city agency quintuple the number of people assigned to classify employables, taking them off other jobs. Statewide, the new work plan meant hiring 250 persons plus the costs of space and equipment. Finally, the city had to divert 80 employees to make the study showing how little the whole business had accomplished.

Accomplished by way of providing work and exposing genuine frauds, that is. But that is not the real goal of Anti-welfarism's rampages anyway. His aim is to provide justification for the Work House philosophy of welfare cutbacks, which does, after all, get a bit embarrassing in the middle of the 20th century, and in the midst of the world's most affluent nation. Another of his aims is to keep welfare proponents off balance. And he didn't do badly in New York. Mr. Sugarman recounted sadly how widely the 20 percent figure was quoted, and even "people who normally defend public welfare are scared to death."

Anti-welfarism has passed through Washington, D.C., recently, as well as through New York and about a dozen other states. The President's Labor Day address twice referred to welfare recipients in the context of moral

failure to observe the American work ethic. His welfare reform bill—the "number-one priority" of his Administration, he has called it—has been postponed for a year. It presently languishes in the Senate Finance Committee, whose chairman, Senator Russell Long, that Gallant Southern Gentleman who once described welfare mothers as "broodmares," is hatching plans to disembowel the bill of its progressive elements.

It is precisely the ready welcome given Anti-welfarism which gives reasonable grounds to the fears of the liberal groups who oppose the Nixon reform measure. They point to the work requirements in the bill and the role of local administration, and they protest that the bill provides no protection against, but even facilitates, waves of punitive measures like the one now being experienced. They point to the inadequate income provided by the bill and unlike those who argue that this is only a base from which to go up, they fear, knowing the effects of Anti-welfarism, that it may be a ceiling from which to go down.

I think these groups are mistaken, not so much in their fears, but in their expectations of what other course might be better. On the other hand, their objections do remind us that genuine welfare reform would require an Administration dedicated to the full range of policies, starting with its general economic policy, needed to assist the poor. Mr. Moynihan's performance in a G.O.P. Administration was surely a *tour de force*; but in the long run we may see how limited even his opportunities were.

Meanwhile, Anti-welfarism rides hard. *The New Yorker* quotes an observation on "deadbeats" from the *San Francisco Examiner*: "Undeniably, they would not take a job and turn in a solid day's work if you hit them over the head with a club." Ah yes, but if you only keep hitting them . . .



ECUMENISM: WHO CARES?

A distinguished ecumenist offers an immodest report

KILIAN McDONNELL

Movements have a built-in obsolescence which makes them passé quite apart from their intrinsic merits or demerits. The collective attention-span can be stretched just so far before it needs new shiny objects and new glittering goals. The ecumenical movement is feeling obsolete and unwanted these days. It is so unsure of itself that it wonders whether it has any right to question the unseemly haste with which it was dispatched into the limbo of history. Why is it that the passionate concern of the early '60s now arouses such diminished interest? Could it be that the movement is quite rightly defunct? And what happened?

There was a time in the not too distant past when it was acceptable, if not fashionable, to speak of one's love for the church. In 1956 there appeared the English translation of Henri de Lubac's *The Splendor of the Church*, a theological tone poem on the wonder which is the church. It would be financial disaster for a publisher to publish such a book today.

The church is not the only institution which is in bad repute. All establishments (government, military-industrial complex, university) are seen as the enemy of true humanity. Structures are destructive of authenticity and all organizational life is turned inward upon itself. It is presumed that the establishment's major preoccupation is with its own continuing existence. A modicum of structural life is acceptable, as long as it does not get beyond the confines of a radical congregationalism (read commune). Above this minimal level the Holy Spirit is reduced to impotency. The claim of the church to be the embodiment of Christ's victorious grace in history, a locus of the meeting between God and man, providing a universe of values and meaning—this claim is looked

upon with suspicion. The pursuit of value and meaning, however desperate, is not about to accept any plausibility framework which has large organizational form. Indeed, value and meaning are by definition anti-structural because they are so deeply personal and immediate. Structures cannot be the vehicles for either inwardness or transcendence. Therefore, the computerized, programmed, bureaucratic society, whether sacred or secular, is unacceptable.

As long as men will gather for a given purpose over a long period, structuralization will exist, together with all of the possible pitfalls of institutional life. Sometimes the programmed life of institutions is destructive of a fully authentic religious response. When structures are absolutized, then the cry will go up, "give us more Christ, less church," and meaning will be sought in unstructured situations. The locus of the holy will be transposed from persons and places to relationships. "This encounter is holy because here I expose my vulnerability to another."

Theology, too, becomes de-institutionalized. Today theology is much less ecclesiastical and more deeply personal, a crisis theology characterized by a series of encounters in which the universal plan of salvation has a smaller role because plans get institutionalized. Ultimately, it is said, one cannot really program salvation, and therefore one is left with a crisis theology in the context of a universal unstructured brotherhood.

This crisis theology is quite different from its more evangelical counterpart. The Word of God, the decision for Christ and surrender to the Holy Spirit were decisive in the crisis theology of the evangelicals. With the written word as the transcendent authority, the Gospel was proclaimed with the intention of shattering man's defenses. And in his brokenness man cried for redemption. In varying degrees Karl Barth, Emil Brunner and Billy Graham typify this theology. The point of departure for the con-

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temporary crisis theology is anthropological. Concrete historical existence, the experience of the Christian in the world is what one exegetes to lay bare the Word of God: revolution, the rage of the poor, the degradation of war, racial hate, the impotence of government, inflation, the insecurity of urban life and the defensive apathy of the multitude. The exegesis of concrete historical experience precipitates action in the world. Further, when the experience of these concrete events is exegeted and placed in a socio-cultural process which is so accelerated that a generation is no longer twenty-five years but possibly only four, then it is not a matter of surprise when there emerges a theology which is anti-establishment, politically aware, socially involved, experiential, shy of heavy continuities and formal certitudes, and finally, longing for the unstructured fraternity of all men. On the American scene Gregory Baum, to a greater or lesser degree, gives expression to this theology.

Suppose that within the framework of the new experiential spiritualism there developed the possibility of uniting the Lutheran Church in America and the Roman Catholic Church. Given the crisis theology, this union would be viewed as akin to the merger which the Pennsylvania Railroad consummated with the New York Central. However much good sense this makes as regards efficiency, financial stability and a measure of brotherhood, it is not something which excites the religious imagination. Indeed, in terms of structuralism one has only compounded the problem. The structures are now larger, more implacable and more impersonal. This is hardly progress.

The new spiritualism was reinforced by theological and social developments. The God is Dead movement, which itself is now deader in this country than in Europe (where it has older roots in the 19th century), raised important questions about man's perception of God. Though the movement meant different things to William Hamilton, Paul van Buren and Thomas Altizer, to many it meant that God was the "great absent one," about whose reality one can have no cognitive certitude. Some said that on these premises such traditional practices as prayer and worship were meaningless and stopped engaging in them. If God somehow is, but is not effectively real, how can the church be real? Or if men are without God and they do not anticipate his return, why this fuss about a divided church?

In the later '50s the empiricist critics such as Anthony Flew and Ronald Hepburn posed questions which challenged the linguistic propriety of theological discourse. The contributions of linguistic analysis to theological investigations which resulted from this challenge have been mostly positive. Piety has a way of speaking untidily, without awareness of the epistemological suppositions. Linguistic analysis cleaned up much of our God-talk. On the other hand, that linguistic analysis which is dictated by logical positivism contributed to the confusion insofar

as it fragmented language behavior into a kind of linguistic skepticism. Here all language applied to God, or even to more immediate subjects, becomes so dubious as to be useless. Even modest verbalization becomes a great leap into the dark. If all God-talk is vacuous clawing at the heavens, then church has no real mediating function because she has nothing to say, and the disunity of the churches is a matter of indifference.

Out of a religious secularity, not unlike that of the Renaissance and the Enlightenment, came the secular city of Harvey Cox and Bishop Robinson, which called into question a whole sacral order: sacred places, persons, times, functions. It broke away from a two-level world view, with God as the great outsider, who made sorties into history but was essentially a stranger to the whole historical process. God was seen as implicit in the human pilgrimage so that he need not be summoned or invoked. The profane came to maturity and declared its independence of a religious teleology. It was its own master and its goals were self-contained, without a transcendent referent. All of this was welcomed, but the process of secularization, quite justifiable in itself, frequently ended in secularism, the rejection of God. With the secularization of consciousness there was little interest in liturgy, or biblical proclamation, or holiness. The church could be the servant of the world and was prepared to be so, but if she lost her particularity then she served neither God nor the world. Secularization to the point of loss of the numinous, the mystery, the sense of presence, was a loss so radical that the church was deprived of its personhood. She had no individuation in meaning or function. No amount of earnestness could replace the loss of the numinous. Who cares, then, whether or not she is divided?

A Turn to the East

The pursuit of religious experience and the rejection of militarism, materialism and racism has turned many of the young away from Western ideologies to Eastern mysticism. Vatican II had evaluated the Eastern religions quite positively, praising Hinduism for its ascetical rigor, its concern for contemplation and its "trusting flight toward God." Buddhism, it was acknowledged, perceives "the insufficiency of this shifting world" and therefore Buddhists pursue the "state of absolute freedom" either "by their own efforts or by a higher assistance." The Council's positive stance would indicate that non-Christian religions contain supernatural, gratuitous elements, by virtue of which men are turned toward God, even though ethical and metaphysical aberrations are also possibly present. But what the Council does not concede is that Christianity is one religion among many, all of which are equally manifestations of God's salvific will. Though it is willing to concede that the West is no longer the hub of the universe and the paradigm of cultural excellence,

it will not relinquish its absolute claim that Christ is the unique manifestation of God in history. In relation to the final eschatological fulfillment the Council declares the necessity of proclaiming Christ as "the way, the truth, and the life" for all men.

It is this claim that is challenged, especially by the young. The Eastern religions are seen as free of exclusivism, oppressive dogmas, racism, intolerance. Easterners who appreciate their own religious traditions are often taken aback by the naiveté of enthusiasts who forget the caste system still obtains in India, that racial and religious discrimination is widespread in Japan, Pakistan and Ceylon and that violent riots typify Hindu-Moslem relations. Those who know and love the East know that alongside of its spiritual grandeur is a materialism and sensuality equal to anything found in the West.

The leveling process which has accompanied the interest in the Eastern religions has made the young impatient with talk of Christian unity. Why should there be excitement about the reunion of Christians when Christ is one prophet among so many? Is not Christianity's absolute claim just another expression of the West's religious colonialism? Is religious triumphalism any less galling than ecclesiastical triumphalism?

Ecumenical activity often seems a luxury when it is set within the context of social unrest. After the assassination of three national leaders, riots in the cities, rifle fire at the universities and a brutal, degrading war in Vietnam, questions about priorities are asked. When the walls come tumbling down, does one bother with the ponderous trivialities about a divided Christianity? Placed alongside the death of thousands in Vietnam, or the shootings at Kent State, does it matter if the church is divided? And if it matters, does it matter that much?

Even professional ecumenists are unsure of the answers. At a meeting of directors of ecumenical institutes at Chateau Bossey, outside of Geneva, in June of 1970, the nature of ecumenical activity was discussed at length. Many directors present defined ecumenical activity in a way which would, on the American scene, be typified by the Ecumenical Institute in Chicago, with its deep involvement in social and political processes, its highly developed ideology and its programs of indoctrination and social commitment. Those who stand in this tradition looked upon the more traditional kind of ecumenical activity (theological research, consultations, dialogues) as indulging in antiseptic games while the real issues of hunger, housing, racial unrest, job training and the Third World, go unsolved.

Another group of directors defined ecumenical activity in a way which would, on the American scene, be typified by the Institute for Ecumenical and Cultural Research at Collegeville, Minnesota, a residential research center where ten scholars and their families live in independent houses, forming a community, engaged in research, in dialogue in a quite contemplative, unstructured manner.

Hans Küng, who was a defender of this less popular style of ecumenical activity, suggested that the secular ecumenists often give themselves to a kind of social engagement for which they have no specific competence, while truly theological investigation in the light of the world's needs, for which they were trained, is neglected.

Soon after World War II, the German hierarchy erected the Johann Adam Möhler Institute in Paderborn. This ecumenical institute had as one of its purposes the elaboration of a theology of the diaspora to fit the new German situation. Before the war the denominational patterns were identifiable in geographic terms, with the South generally Catholic and the North generally Protestant. These patterns were seriously disrupted by the refugee problem so that the situation of the church after the war was one of dispersion into areas which were strange to it. The diaspora situation of postwar Germany rather accurately describes the situation of the churches vis-à-vis the secular world. Those who think ecumenically and wish to engage in theological reflection can do so only by responding to the needs of the diaspora Christians who are involved in the harsh struggles of survival and community building. A ghettoized biblicism, which is proclaimed only to elect, will not be enough. There will be social tasks which the churches as such can engage in, but others will fall to the individual Christian and to the smaller groups.

In this matter we cannot identify the church with the official church. When decisions regarding the shape of political institutions and social reform have to be made, then all of us who are the church have a responsibility for that decision even when the official church makes no decision. Just as, after the Council, one can no longer theologize denominationally, so the only viable kind of political and social involvement is ecumenical. Our social identity is ecumenically defined.

The danger is not that Christians or the churches will involve themselves too much in social renewal, but rather in that very involvement, forget the particularity of Christ and the power of his Holy Spirit. Further, some forms of secularization evolve into a kind of profane Christendom where the church is the world and the world is the church, so that neither has a recognizable identity. However one wants to conceive of the structure of the church, the church itself must have identity, particularity and it must be able to mediate religious experience in terms of sacraments and preaching in which the Lordship of Christ is proclaimed. What the church should be when it must live in a profane Christendom is a question common to all the churches. Our ecclesial identity is ecumenically defined.

One could make a list of the areas (ministry, scripture and tradition, eucharist, sacraments) in which there is a degree of doctrinal agreement with which one could live in a united church. We should not demand of others a kind of theological uniformity which is not found among

ourselves, nor even in the New Testament. This kind of theological investigation will and should continue. But this is no longer the exclusive focus of the ecumenical movement, nor even its most important task. When the Gospel itself loses a clearly recognizable identity (I say this, without nuance, at the risk of sounding like a fundamentalist prophet of doom) because of the new spiritualism, linguistic skepticism, radical secularism, the evacuation of the numinous, the loss of particularity and social unrest, then both the church and the ecumenical movement lose plausibility. If the Gospel loses identity, how can the church have identity? More important than papal infallibility or the methodological problem involved in the definition of the Assumption of Mary is the effective identity of the Gospel. The more important task of the ecumenical movement is to locate the Gospel, not as dogma but as power and proclamation. This task is common to all churches. Today the Gospel itself is ecumenically defined.

Unity and Humanity

The unitive function of the ecumenical movement remains. But its purpose is not only to find the unity which Christ willed for his church, but to find that unity in reference to a reconciled humanity. At the 4th Assembly of the World Council of Churches at Uppsala in 1968, the Youth Delegates, in *Hot News*, a mimeographed newspaper, asked for the subordination of the quest for ecclesiastical unity to the quest for worldwide brotherhood, a sentiment echoed by Visser 't Hooft in his major speech. There is a catholicity which extends beyond ecclesiastical categories and embraces the oneness of all men. One can only rejoice in the secular ecumenism which seeks to actualize this catholicity in the brotherhood of all. For instance, we could not well do without Robert McAfee Brown or the Berrigans. They speak a word, which if not spoken, the Gospel would no longer be Gospel. This is an imperative we cannot deny.

What is distressing is to see secular ecumenism concerned with the unity of mankind opposed to religious ecumenism concerned with the unity of the churches. Behind this opposition frequently lies the assumption that religious ecumenism has to do with ecclesiastical mergers, barren bureaucracies rearranging the accredited machinery for the more efficient marketing of their tired pieties. Ecumenism in this framework is not concerned with the power of the Gospel. On the contrary, as Calvin J. Eichhorst has said, we are at pains to overcome our institutional alienation so that we can more effectively function as a reconciling community. As a reconciled community formed by the power of the Gospel we can contribute to the universal brotherhood.

Behind the opposition of secular ecumenism to religious ecumenism is the assumption that the church is fighting for its institutional life, which she is willing to

defend even if it means suppressing the Gospel. To which one answer is that the church is a pilgrim institution which will pass away when the absolute future fully reveals Himself. For all her pilgrim sins, which are scarlet, she is the body of Christ, who clumsily but surely mediates the presence of Christ and his victorious grace. When all the distinctions have been made one cannot say give me more Christ, but I reject the body of Christ. Christ is undivided. Nor can one say I willingly accept the body of Christ, but I reject all institutional forms. This is to reject the human condition which always includes a measure of institutional life. Of course, one can rightly talk about new and looser institutional forms.

Sometimes the two styles of ecumenism are opposed to each other because it is thought that secular, in contrast to religious, ecumenism has a purely secular, non-theological base. In actuality, neither mankind nor the church is one because of some acquired virtue. In both cases the unity is a givenness. Mankind is one because it is the expression of God's one creative love in creation and because it is summoned to that future which is beyond definition, the one God. Because of this creative love all men exist as creators. They shape the world, which has value in itself, where they freely choose or reject that future to which they are called. The church is one because she has been chosen to be the body of Christ, the pilgrim community which proclaims her own transience because she moves to the ultimate future. Both styles of ecumenism are rooted in the givenness which is received, not simply postulated; a givenness which moves to eschatological fulfillment.

One of the expressions of religious ecumenism is the theological dialogue, sometimes contemptuously called "ecumenism by committee." The unflattering label notwithstanding, theological dialogue is here to stay. Less and less it will have to do with debates about the past and more and more it will attempt to provide models for the present and for the future. What will the future ministry (priest, bishop) be in reference to its theological shape? What are the hierarchy of truths on which the future church can order its life? How can the church effectively evangelize? What will be the visible signs of her unity? What form will an evangelical papacy have? What will be the new modular forms of church life to fit the tensions of permanent change? How will obedience and freedom be exercised?

In the last analysis a truly ecumenical theology is one which can be used to evangelize effectively. This means that the norm of the Gospel is Christ, crucified and risen, the unique, not the only, manifestation of the living God. Many object to this because it introduces a rhetoric of exclusion, where there are the true believers and then there are the others; there are insiders and outsiders.

For secular ecumenism we can use the doctrine of creation as our operating principle as long as we do not

dissimulate our belief in the unique character of Christ. In secular ecumenism man is seen as the expression of God's creative love and is therefore himself a free builder of his own world, for which he is responsible together with all his brothers. But for religious ecumenism this is not enough. Here we have to take our chances with the rhetoric of exclusion and be ready to make any adjustments, especially those we failed to make in the past with regard to the Jews. Ecumenical activity which is based on anything less than faith in the person of Christ as Lord and Savior is ineffectual posturing. The question here is not about intellectual assent to a formal proposi-

tion about Christ's divinity or his messianic role. Rather it has to do with the proclamation of the Lordship of Christ over cultural and political lives, ecclesiastical structures and personal prayer. In a word, it has to do with the Lordship of Christ as the manifestation of that absolute future who is already triumphantly present. Faith in this Jesus is possible only by the power of the Holy Spirit who is experienced in the historic community. The Spirit makes the Lordship of Christ actual in the church not as statement but as power. If this is the rhetoric of exclusion we will have to make our adjustments elsewhere, not in the Gospel.

THE GREENE-ING OF AMERICA



Graham Greene's anti-Americanism is essentially theological

RALPH MCINERNY

One never knows when the blow may fall. I noticed it first in *The Third Man*, a glancing, seemingly innocuous reference to the ice cream parlors in the American sector of occupied Vienna. But those ice cream parlors came in more than once and they seemed to assert themselves, against the background of a grey and ruined and hungry city, as symbols of self-indulgence and immaturity. Still, it would have required an exceptionally sensitive, even paranoid, cis-Atlantic reader to descry there the first lineaments of a heresy, of an Americanism quite unlike that whose existence Archbishop Ireland denied. (That saintly pioneer, as Moynihan's biography reveals, may have had a smidgin of the Ism Graham Greene would combat.) Later books, and notably *The Quiet American*, have filled in the sketch, but for real vitriol one must go to such interviews as those which appeared last year in *The Observer* and *Le Monde*.

If education is the choice of our ancestors, to like a novelist is to grant him liberties with our imagination but I, who had used a copy of *The End of the Affair* to woo a girl—unsuccessfully: of Bendrix I got only the bitterness and she, alas, gave out no Sarah-like cries while, in another room, the analogue of Henry dried his sleeve at the fire—was puzzled by this assault on my own, my native land. Clearly something had happened since "Movie Lunch" in the Thirties where one Hollywood mogul described another as a real Jesus Christ. Easy thrusts at a vulgar target with maybe a little grudging envy of the broads and booze and money. What had happened was the development of Greene's franglaise

theology, deriving from the darker sides of Mauriac and Bernanos. (*The Fugitive* is a French novel in somewhat the same way *Death Kit* is.)

The Catholic church Greene entered was not the rollicking one of Chesterton nor the Establishment before the Establishment of Waugh—what Greene thinks of the second is revealed in his review of Waugh's biography of Ronald Knox. What Greene had been converted to was a Communion of Sinners, an alliance of earthly losers whose wisdom was Socratic. The elect, if you can call them that, *know* that they are sinners; the others are merely sinners. And an important thing about sin is that it is tawdry and a cheat. When as a boy I read Chesterton's remark that the young man who knocks on the brothel door is searching for God I found it only a well-turned phrase; the glimpse of the prostitute's crib in *The Heart of the Matter* enabled one to sense the odor of damnation. Loss and treachery and purchased sex were the landmarks on this journey with a Jansenist map. But if Greene needed an antithesis to his Catholicism, if he needed to repudiate the claim of happiness now, why didn't he take the fashionable route and see Communism as Antichrist? Why did he pick on us?

You know which newsmagazine suggested that the genesis of Greene's then peculiar tirades was the trouble the State Department had given him after the war because of his Oxford flirtation with the Communist Party. His was the pique of one detained on Ellis Island and shipped back, so to speak, to Egypt. A comfortable interpretation: Graham Greene was jealous. *Time* heals all wounds.

One of the many merits of Anthony Burgess is to have pointed out, in "The Greene and the Red," re-

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printed in *Urgent Copy*, that Greene's anti-Americanism is essentially theological. It is not a casualty of our immigration laws, a failed wetback, who in *The Fugitive* comes to the border and does not cross. What he turns his back on is a Nietzschean place, beyond good and evil, and what he goes back to is the land where their war is eternal. The geography of the theological thriller is emphatically south of our border: we represent the denial of the great contradiction.

It is difficult but important to think of Greene as a spy, working with Kim Philby and Malcolm Muggeridge. A book on Philby ascribes that double agent's incredibly long and successful career to the Establishment's unwillingness to believe that one of their own could actually be a traitor. Nothing would come easier to Greene than that belief and his own gentle treatment of his former boss finds its explanation, as Muggeridge suggests, in charity. No doubt there is also a tendency to admire the sinister, the diabolical, the classically crafty man, his sustained commitment and the awful loneliness it involved. And part of the reason may be that the Welfare State, socialist Britain, is beneath loyalty. Greene takes swipes at contemporary England but it seems to be for him merely a source of comedy; these swipes multiply as Britain moves away from its unattractive postwar drabness, but swinging England is no adequate target of satire let alone of the bitterness Greene feels toward

America. Soft on Communism? I suspect that it would not be Philby's but something very like Malcolm Muggeridge's voice we would hear if Greene spoke otherwise than in parables.

Perhaps there is something to be learned from Greene's anti-Americanism in the current climate of autocriticism. It is not enough to notice that we made of free enterprise and democracy articles of a creed we felt called upon to preach to the globe and that now, like other empires before us, we are encountering vigorous opposition on the borders while sagging in the center. Some proposed cures look a lot like the disease; however diminished its scope we could be left with the Pox Americana rampant at home. In order to see why Greene attacks America and not Russia or China or something in between, we might consider the contrast Newman drew in "A Form of Infidelity of the Day." Unlike the Middle Ages, when infidelity masked itself in the language of faith, the 19th Century confronts the Catholic with an undisguised atheism and this, Newman felt, is easier to combat. On this basis, Communism would be a 19th Century form of infidelity whereas Americanism is a medieval evil: a progressivism and secularism disguised in the remnants of faith, a confusion of categories.

The Presidential Candidate in *The Comedians* comes to Haiti with a vegetarian remedy for its evils and, while he is a sympathetic character, not only because he has hair in his ears but also because he is devoted to his wife, he stands for the absurdity of Americanism. Diet cults are funny but what is not is the suggestion that a change of cuisine, some set of actions we can perform, individually or collectively, will make it all right. If only people would *see*, if only they would understand and act on their knowledge, why, Utopia could be had. All problems are soluble. Evil is a want of education.

So too the CIA man in *Travels with My Aunt* may seem merely funny, recording in his notebook the time it takes him to urinate, but he is the likable instrument of something ominous, a cog in a huge Pelagian machine. No more is Pyle, the quiet American, a ghoul; he is merely a dry-eyed innocent in the vale of tears who thinks that we embody the essential truths of Christianity, that the foreign service is a missionary society, that salvation is the vote. If for Greene's characters America is worse than Communism, the judgment resides on the form infidelity takes with us.

In Greeneland satisfaction may be felt at our current national dilemma but I doubt that the mood is spiteful. It is salutary to learn that some problems are insoluble and that evil may not be elsewhere and external but a quality of our deeds. A sinner can repent, and then go on sinning, of course, but Christ is the savior of sinners, the model of losers, not winners. More evil than war itself is the view of it as an aberration, an incredible interruption of the good life, a drain on the budget, a misallocation of funds, a distraction from all those soluble prob-

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lems. Is it the fact of the war, or its length, with the attendant hint of insolubility, which has swelled the chorus of protest? In our efforts to chip away at injustice, to feed our hungry and hear Christ in the claim, *Nigra sum sed formosa*, our peculiar temptation to infidelity remains. Meanwhile there is a baleful eye turned on the New World. Its not malevolent glint reflects the truth that Original Sin is here to stay. Poor Greene. Poor all of us when you come to think of it.

WAR AND HOA BINH

THE SCREEN

Raoul Coutard's first film is called *Hoa Binh*, which means "peace" in Vietnamese, and the film begins with a boy's voice asking, "Do you know what that is, 'peace'?" It's not a defiant or desperate question: in fact it's asked in the tone in which a boy from the tropics might ask what snow is. He's just inquisitive about something he's never experienced and can hardly picture. Coutard's entire film has been made under the spell of that tone of voice—a tone having its perfect counterpart in an expression that often flits across the face of Phi Lan, Coutard's 11-year-old lead player.

The film develops no more political consciousness than is necessary to tell the boy's story, which is to say, no more than the boy himself acquires. We follow him from the time his father leaves to join the VC until his father returns. In the interim his mother dies, leaving him to fend for himself and his 18-month-old sister. This the boy does against the background of the war. The war is always there, threatening to explode into the foreground the way it does when terrorists bomb a theater. But after the smoke clears the boy just picks up his sister and resumes his daily hustle. The war is to him simply an event that must be dodged like the heavy traffic in Saigon's streets.

With this scenario, which is based on a novel by Françoise Lorrain, Coutard has gained much by daring *not* to be militantly anti-war. It is now automatic for most of us to think of a Vietnamese boy as a VC recruit or ARVN victim, etc. Coutard's superhuman stretch of the imagination is to see him as a boy. Coutard respects the resilience of boyhood and a boy's ability to take a thing in stride, even a war. It's not pity that the film arouses, but admiration. And yet, while the boy ends up neither a casualty of the fighting nor a casualty of propaganda against the fighting, it can hardly be said that the film underestimates the war's effects. If anything, the boy's quiet survival makes the war seem even more atrocious than a shocking or enraged film would have. The film is

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suggesting that the Asian lives at stake in this war are valuable. This is a feeling that has eluded most Americans, no matter what their politics were.

Coutard can see beyond political issues this way because he once lived in Vietnam and has a Vietnamese wife. (He can make a film about what he sees because he has been the cameraman for Godard, Truffaut and Costa-Gavras.) Perhaps it's because of his personal concern for the Vietnamese that Coutard grants the boy an unlikely rescue from the streets. First the boy's sister is saved by a dispensary team that seems to cover all Saigon and the countryside single-handedly. Then the boy's father returns unscathed to care for him. Such an ending appeals to justice rather than fact, for the cold and obvious fact is that there aren't enough dispensary teams, or fathers, to go around. But Coutard must feel that even if nothing is ever done for the thousands of street orphans whom he can't help, he should at least rescue the one whom he can.

The more anti-war films I see, the more I doubt that there is such a thing. A film that advertises itself as anti-war is presumably one that turns art into polemics. The film is going to make us loathe war. We shall come away determined to resist further manipulation, coercion or induction. Nonsense. The ground rules for all art, even the most trashy, are described in Aristotle's account of the

effects of tragedy. Art is a purgative, not a consipant: responding to a play or film is always an act of acceptance rather than refusal. Since the only thing a film can inspire us to dislike is itself, the true anti-war film is just the wrong film shown to the right audience. *The Green Berets* shown at a benefit for the A. J. Muste Memorial Fund is an anti-war film. The grand illusion entertained by the directors of all other anti-war films is that they can do something equally effective on purpose.

Dalton Trumbo's *Johnny Got His Gun* is an anthology of all the fallacies to which anti-war films are subject. Trumbo tries to create a central character the absolute opposite of Coutard's. The World-War I Johnny in Trumbo's film is a partially decerebrated quadruple amputee—a "basket case," as the saying goes. He has been hidden away in a military hospital somewhere in France because his doctors think he has been rendered insensate forever. The truth is, however, that he is feeling much of his present and remembering even more of his past. These memories and some fantasies are his only life, until he finally manages to communicate his regained consciousness to the hospital staff.

Trumbo's Johnny is named Joseph Bonham, but Joe's role in the film is to be no one in particular—or rather, to be all Johnnies at once. The young man who is cast in the role, Timothy Bottoms, looks like someone off a cover of *The Saturday Evening Post*. The effect of the casting and the role combined is to generalize this Johnny right out of existence. The irony of the film is that while Johnny has become a mere object to his doctors, he is a mere abstraction to us. He is the Unknown Soldier come back to life, and the only thing Trumbo wants to do is milk him for all the pity he is worth. Trumbo is just using Johnny like everybody else. This is especially unfortunate since Johnny's remembrances of growing up in Colorado and Los Angeles are probably Trumbo's as well. It's a shame for a talented writer to fritter away his memoirs of his youth this way.

Trumbo's motives for making this film are certainly more complicated than just an opposition to war. He was the best-paid writer in Hollywood, earning \$4,000/week at MGM, when a HUAC subpoena landed in the middle of the Hollywood Ten during the late 1940's. Ever since then he has been making a comeback. After doing 30 screenplays under pseudonyms—under the name "Robert Rich" he even won an Academy Award—he became the first man to defy the blacklist and get his real name into the credits again. That was in 1960 when he did scripts for both *Exodus* and *Spartacus*. *Johnny Got His Gun* had been written by him and published over 20 years earlier. Though it was no doubt used as incriminating evidence at the time of the Congressional hearings, he has now made it into the triumph of his own political and professional rehabilitation. It's too bad that watching the film doesn't allow us to share any of the satisfaction he must have taken in making it. COLIN L. WESTERBECK, JR.

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SISTER ELIZABETH McALISTER

AN INTERVIEW

HARRY J. CARGAS

Q. *Who are you, who do you see yourself as being, particularly in reference to the Catholic church?*

A. Our effort, and specifically in answer to your question my effort, has been really to de-emphasize personalities. I would only be interested in answering that question from the basis of how the Gospels have formed my life or how I'm trying to allow them to form it or how we must respond to men in the way that Christ wanted us, really commanded us to respond to men.

Q. *Which is consistent with your notion of viewing the war in human terms?*

A. That's right, in terms of men. But this something all of us are obliged to do. At the same time we must seek to live in such a way that life itself becomes attractive to others, which I think is what the Gospels ask us to do, too. The Christian communities grew because people were amazed that Christians loved one another, that they could manifest things like joy and hope at a time when joy and hope seemed to be totally unjustified. And that's our obligation now, too. They could live with a lot of simplicity and put value on the things that are most valuable which I would say are human relationships, community, friendship — which of course can only be preserved in the Lord.

Q. *And yet, judging from something else I heard you say, you're saying the way we live the Gospels is through crisis.*

A. This is something I'm still trying to work out . . . it's been my experience that a friend in risk draws me into a situation of deeper risk and by my own risk others are drawn into it. But as



I said, I didn't understand why that *must* be until someone pointed out to me the principle behind it. When you begin living this way, you begin to constitute a threat. It's really very strange, but you do. The early Christians constituted a threat to the powers, although they had nothing in terms of guns, position or the things that the world calls power. But there was something about the way they lived and the values that they tried to make live that threatened the existing structure, because the existing structure was based on the use of human beings rather than respect for human beings.

Q. *What do you feel that you must do?*

A. Well, right now I must make the most of the situation that I'm in, that I've been placed in. . . . Rather than look at this indictment as a tragedy, we must look on it as a means of giving greater visibility to the word we have heard. At the same time seek to maintain the sort of community relationships that we have had. This means not having it become some sort of political campaign but allowing it to be the hu-

man thing that it is and the sacred thing that it is.

Q. *How are you making the most of your situation?*

A. Well, one thing that we've always considered very important is education, education of people to the realities around them. So we're continuing to do that. I would prefer to be able to spend more time with communities of people than to speak for an hour to a group and disappear. Because without some thrust within that community to follow up, it's ridiculous ever to do it. So I try to spend time with small communities and begin talking to them about their lives and inviting them to talk with one another about their lives and how they interact with one another and how they can best respond together to the word and to the world. That's what will create growth.

At the same time we are seeking to get together with the community that we are part of—the community under indictment, the community that has surrounded us as a support community—and let that be something other than an *ad hoc* group of people who are trying to raise money to get a defense off the ground. That's a long painful process because each of us has his or her ideas about how best to proceed. We've got to work that out collectively so that we can go into a trial as a community rather than as individuals at cross purposes with one another. That requires getting inside of one another and getting inside of the issues which we must direct our attention to. And then finding ways and means of—if you will—humanizing the trial situation as much as possible. It's a pretty inhuman scene but we've got to work with it and try to make the most of it.

Q. *Let me pursue that "humanizing" a little bit. I gather that you are also interested in humanizing the church, specifically the American Catholic church. What's the need for that?*

A. I'm really not that much interested in the reform of the church structures just as I'm not that much interested in reform of government structures. I'm interested in communities and in the

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creation of communities that begin to live the way they would like to see all men live with one another. That's what we've been trying to do. That's what's most positive, I think, in what we have to offer. It's an alternative, it's a hope. The church will change to the extent that communities of this sort multiply and become the rule rather than the exception. Bishops and chancery officials will probably continue to act as bishops and chancery officials. Are they the people who will make a difference to the world? That's an open question, I guess. But I've never found administration on that level either interesting—in a Gospel sense—or free. To get inside that scene and to try to restructure institutions, I think, is too much like infighting and that's not where our work needs to be done.

If that seems a little bit anarchistic, I'm sorry. But I think we've spent a lot of time trying to reform the church and in so doing have forgotten about the life and death issues that we (the church) should be involved in. I see more and more people leaving the church and I don't think that makes any sense, frankly. What does make sense to me is to stay within it, to live as you feel church should be lived.

Q. *Even if a bishop says you are no longer a member of the church, because of the way you are living?*

A. He doesn't have the moral authority, it seems to me, to say that to anyone. There's a very fine priest, Paul Mayer, who was an unindicted co-conspirator until the second indictment. He was a Benedictine monk and is now married and he's still a priest. In his own mind he's a priest. And in the mind of the community he serves and lives with, he's a priest. Whether the chancery office has him on their dockets or not doesn't make any difference to the service he performs with his people, with his community. That's where priesthood exists, on the level of service. Service to the Gospel and service to the world. He's probably been excommunicated, but what does *that* mean?

Q. *What about you as a sister, now? What about radical sisterhood? We ob-*

viously have a certain image of the sister in this country and in the world. You and others are upsetting that image—"upsetting" is a neutral term here—you do this consciously. How do you react to this?

A. My purpose is not upsetting images. If I do, it isn't conscious; it certainly is not my purpose. I think "images" go along with two other things: and those two other things are institutions and ideologies. These are three things that are really tools for thinking and they're important as such. Images, for example, spring from us and relate to us. And in that sense they're good. The problem is when images cease to serve people and begin to ride people.

Take a prosaic example of that. You've got the Kennedy image. What happens with an image like that is that it can force people to live up to certain public expectations so that they no longer have a life of their own. Jacqueline Kennedy broke the Kennedy image by marrying Aristotle Onassis. I think she has every right to assert her own life and to break that image. And whenever images begin riding us then we have a right to break those images for the sake of people. Christ broke images. He broke the image of what the Messiah was. Even John the Baptist found Jesus Christ not what he had "imaged" he would be. Thus John's consternation in prison: "Are you He who is to come or shall we look for another?" Jesus broke the Jewish people's image of what the Messiah was by the kind of life he lived, by the kind of death he died, by the "kingdom" he established. It wasn't the new Jerusalem they had expected it to be.

The second thing would be institutions. Institutions exist for man, to serve man. And institutions also have people within them. People can too frequently become slaves of the institutions rather than being served by the institutions. This is very, very true of a lot of our religious institutions. Part of the problem within many religious communities is that individuals were brought in for the sake of the institution and plugged into holes that needed to be filled without any sense of that

individual and what he or she should be doing, what the Spirit was saying within that person. I'm not anti-institutional but I think we have to keep reasserting the fact that institutions must serve people and must constantly be turned over in order that they do so. You take an institution like our own government: Thomas Jefferson at the outset said that in order for democracy to exist it had to "be turned over"—every fifteen years. That has never taken place. You have a President who takes an oath to uphold the Constitution and yet what our President is presently doing is upholding the existing institutions in government, not the Constitution. He's breaking the Constitution left, right and center. So institutions would be the second factor.

The third is ideologies. And ideologies can be things that unite us or things that divide us. In the Epistle to the Ephesians, Paul tells us that our war is not against things of this world but against Principalities and Powers, against ideologies. So to the extent that ideologies divide us we must overcome them and find that common meeting ground where we can work with others. Communism, Marxism, Christianity—they are all ideologies. What are they all about? The words themselves divide us and create hate. But if we could pierce through them, we may find grounds for fruitful dialogue, for mutual effort, for love. All of these things are tools for thinking. If we can understand them as such we can use them to the extent that they're useful and discard them when they become a hindrance. We can broaden rather than narrow our spirit and thoughts.

Q. *Do you have hope?*

A. Sure. And I mean that quite seriously. The hope is based in people and only in people. The hope is not in any particular system of government, any particular church style, any particular

SISTER ELIZABETH MCALISTER, one of the Harrisburg 8, is under indictment for alleged acts of conspiracy. HARRY J. CARGAS is chairman of the English Department at Webster College in Missouri.

law. But it's a hope in man—in the basic goodness of man—but without being blind to the evil that's in us too. My one hope in the process, the trial, would be that we would be able to touch people and perhaps change some people—and grow ourselves too.

Q. *Dan Berrigan talks about community also, community of risk. You see yourself involved in this kind of thing, a community of risk.*

A. Right.

Q. *How have you found this personally? Has this been a holy experience for you?*

A. Absolutely and without qualification. I am part of a religious community, but I think I grew to understand better what community was about by being part of a so-called peace community—for want of a better name. And both that peace community and my religious community have been enriched by one another. The way in which you meet people in this sort of thing is a very different sort of touching. The things that are important in many other spheres just aren't important here—where a person comes from, for example; what his parents do. What you share is a commitment and you both try to grow in that commitment. You share part and parcel of what is Eucharist—the breaking open of the word to try to find out what it means for you now, the breaking open of bread and sharing of that. Somehow, through this process, Eucharist becomes so much more meaningful and so much more necessary. We need Eucharist and we need to celebrate it, to get our direction from it.

Q. *Does that make this then a specifically Catholic kind of thing?*

A. No, because Eucharist isn't a specifically Catholic kind of thing. Eucharist is something we share with every other religious denomination. And whether they believe in this as the real presence of Christ or not, they believe in this as a sacred and important act to engage in, whether they be Jewish or Muslim or some other denomination of Chris-

tianity. It's not specifically Catholic. And the word that we share is not always the New Testament. Of course, you can go into parallels that exist between the New Testament and Old Testament, and the other sacred writings. We've had long conversation with Eq [Eqbal Ahmad, Pakistani political scientist also indicted at Harrisburg] on parallels between the Muslim story of creation and our story of creation, the Muslim sense of God and our sense of God. What's important as I understand

it in Eucharist is the goal of the community, the community's call to Christ to be present within it, and his response to that call. Whether people believe he's in the bread or in the wine is *not* the thing that's important. What's important is that they believe he is present with their community by virtue of their prayer.

Q. *How accurately are you being portrayed to the public? In other words, the message I'm getting personally is*



WHAT REALLY DRIVES BERRIGAN?

WHILE A FUGITIVE ELUDING THE FBI IN THE SPRING AND SUMMER OF 1970, FATHER **DANIEL BERRIGAN** WAS CONCERNED WITH MUCH MORE THAN THE WAR-RESISTANCE ACTIVITIES FOR WHICH HE WAS SOON TO JOIN HIS BROTHER PHILIP IN FEDERAL PRISON. RENOWNED CHILD PSYCHIATRIST **ROBERT COLES** SENSED THAT BERRIGAN'S CONCERNS TOUCHED PROFOUNDLY ON THE VERY HEALTH OF OUR SOCIETY. AND HE MET WITH THE FUGITIVE PRIEST FOR A PERSONAL EXCHANGE OF DEEPLY-HELD CONVICTIONS. THE PUBLISHED TRANSCRIPT OF THEIR UNDERGROUND CONVERSATIONS (**THE GEOGRAPHY OF FAITH**—HARDCOVER \$7.50. PAPERBACK \$2.95) OFFERS FASCINATING PROSPECTS AND CHALLENGES NOT ONLY TO THE PEACE MOVEMENT. BUT TO ALL WHO SENSE THE NEED FOR POSITIVE CHANGES IN THE AMERICAN LIFESTYLE—PERSONAL AND PUBLIC . . . **THE GEOGRAPHY OF FAITH** REVEALS NEW DIMENSIONS OF THE BERRIGAN YOU THOUGHT YOU KNEW AFTER **THE TRIAL OF THE CATONSVILLE NINE** (CLOTH \$5.95; PAPER \$1.95) AND **TRIAL POEMS** (CLOTH \$17.50). AT YOUR BOOKSTORE. OR SEND CHECK TO **BEACON PRESS** FOR DIRECT SHIPMENT.

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"pacifistic." Yet the message we've been getting publicly is that there was an act that could be construed as a violent act that was being attributed to you in a planning stage. I want to ask some specifics which I'm not going to ask, but let me at least ask this: are you a pacifist? And what does that mean to you?

A. I don't know what that means. That's a kind of word game I think we could play. We could play another kind of word game which is "What's violent and what's non-violent?" I meet this all the time. People think destruction of selective service records is violent. I do not believe that's a violent act. I think that violence always has a human dimension to it, either physical or psychological violence to another person. And that I couldn't tolerate—in my own time and in my own place. But I'm in no position to dictate to another what course he must take. Is the taking up of arms in Columbia or Brazil violent? I'm not ready to say. And I'm not ready to judge those who feel that's what they must do. Nor am I ready to say what they must do in the north of Ireland; or what the Vietnamese people themselves must do. Or even, coming closer to home, what alternatives exist for black people in the ghettos. Personally I cannot imagine myself taking to

arms but I'm not ready to close that book because I don't know the situation that I will later be in. I'm not prepared to prejudge that. There's a principle I heard articulated once: "as much non-violence as is possible." And maybe that's a good rule of thumb. If it is, it is only a good rule of thumb in the right hands. And who is to judge that?

I trust a dynamic within a community of serious people that will be able to make that judgment. I would not trust myself to make that judgment alone. But I would trust that dynamic in the context of prayer and serious weighing of issues. So what I would assert is the need to have a community of resistance that is free to weigh tactics, that is ready to deal with the idiosyncrasies of a particular individual within that community and to take time and patience to see what's needed. In other words you don't come to an idea and act on it. You take ideas, you take suggestions, you weigh them and you find out what is and what is not a good thing to do.

It should also be said that as well as the idiosyncrasy of an individual in a group you have a time factor: the psychological factor of discouragement, of despair. And these are real. Discouragement and despair can lead people to entertain all sorts of things. But if they

are part of an on-going community, they will be able to go beyond that. They will not indulge in discouragement or despair or do the kind of acts that discouragement or despair suggest to do. They will gain a perspective. They will gain new hope. For us the perspective was that we were engaged in a long-haul process, a process that has to be begun over and over and over again. But for a government to take a particular moment out of context in a much longer dialogue is something else, something that they do by interfering in that dialogue and using that moment against the history without looking at the history.

Frequently you're called upon, at least I've been called upon, to comment on the acts of other people, specifically on the acts of Black Panthers. I wouldn't go further than to say I can understand the discouragement that would lead people to do things like those of which the Panthers have been accused—and fully understand it. In conversations with Black Panthers they sort of sit back and laugh at us and say "you'll learn. You'll learn. Violence is the thing." And all I could say to them, and I think all I could still say to them is "I hope you're wrong. I hope you're wrong."

BOOKS



American architecture: richer than its 'miracle miles'

Architecture in Chicago & Mid-America Architecture in New York

WAYNE ANDREWS

Atheneum, \$20 ea.

H. STAFFORD BRYANT, JR.

Camp or straight, there is no architecture totally without interest. If a building is hideous, the reasons why may be fascinating; if the detail is rustic, we love it as folk art. If it is absurd, pompous, overblown, it wins our affections

as being amusing or kooky-spooky. If it is distinguished but bland and "eclectic," then we may nevertheless divert ourselves at wondering what may have been its European prototype. If it is impoverished or non-architecture—a Walker Evans row of miner's shacks—then why is *that*?

All of the above are generously in abundance here in the United States. Whatever its other failings may be for the traveler, the country is well worth visiting for its buildings. There are, to be sure, architectural delights by the

thousands that are unsung and never visited by the cognoscenti. Who would, for instance, dream of finding rich architecture in such a drab industrial city as Easton, Pennsylvania. And yet Lafayette College in Easton enjoys an unmatched site on a promontory and it is an Oxonian cassiolette of a dozen varied examples of interesting building. There are a number of grander American college grounds but Lafayette really has no approximate parallel anywhere in the particular cast of its setting against the particular spectrum of

its buildings and their ghosts of Kent, Norman Shaw, H. H. Richardson, Mansart, the English Victorian housing speculator, colonial and federal America.

It is a notable and surprising thing about good American building that it is so endlessly varied and so thoroughly widespread. You may as easily find it in the most remote William Gass prairie town as in a given ward or precinct of a large Eastern city. I can take you to any neighborhood of my native Lynchburg in Virginia—a median American small city in every way—and show you interesting minor building in every quarter of town. And not all of it is camp either. Here on a well landscaped hillside, thousands of miles from California, is the most “realistic” May-beckian villa. There are ca. 1825 houses in the black slums that seem like Stuart and Georgian rectories and I know a toy-like neo-Romanesque church that is the very incarnation of the architectural backgrounds in Giotto’s frescoes.

In her role as our national architectural conscience, Mrs. Ada Louise Huxtable has perhaps been the most effective voice in showing that a valuable portion of this building is in danger of being destroyed. In keeping with other and noisier programs of conservation and ecology, it is not surprising that the movement to preserve our best building has begun to quicken. As indeed it should, for, in some respects, our building is consistently among the best in the world. In the variety and quality of our smaller private houses, our public buildings, our enormously rich inventory of fine classical building of the “eclectic” category, or during 1890-1940, our building of the post-Ruskin or “contemporary” styles—Europe does not excel us in these various and unusual categories. (We were, of course, very lucky that the likes of Walter Gropius and Mies van der Rohe fled the Nazi revolution, and left architecture there to Hitler and Mr. Speer.)

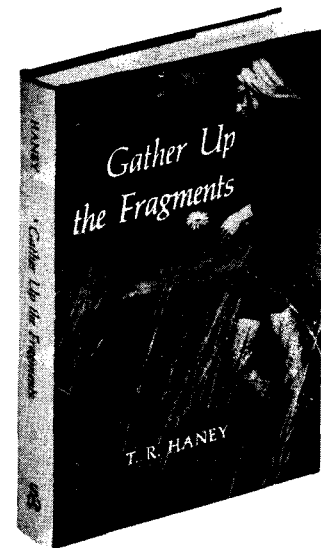
As a complement to Mrs. Huxtable’s somewhat different labors in the service of building, our most assiduous chronicler of this vast inventory of American building has been Dr. Wayne Andrews, now of Wayne State University in De-

troit. Andrews’ photographs of American buildings must run into the thousands. (He has also photographed widely in Europe.) Andrews’ pictures may lack the lyric quality of those of such redoubtable foreigners as Edwin Smith of England or Carol Plicka of Hungary, and there is an oppressive quality of yellow filter (which means dark skies) cum heavy foliage to many of them, but he is nevertheless vastly competent as a photographer.

But perhaps it is as a *collector* of architecture that Andrews shows his real genius. He really has no peer as an architectural talent scout. His books have uncovered a mine of architectural wonders that a consistent follower of American building had not been previously aware of. Dr. Andrews is at his very best in these latest two books, which survey two regions in America particularly rich in fine building. Our current usage has made the title of the second book somewhat ambiguous, for by “mid America” Andrews means mid American in the old, literal geographical sense. And his “mid America” deals with some of our most sophisticated architecture.

Both books are very informative, and Andrews has organized his surveys neatly and, in some cases, amusingly too. In the Chicago volume we have, after a brace of pages covering the eclectic building of the turn of the century, a chapter called “The Return of Frank Lloyd Wright,” for Wright had been all but exiled from important commissions during the ’20s and ’30s. Both books show how vastly fertile the turn of the century Chicago school was. And Andrews’ New York book shows how upstate New York, particularly Buffalo, was rich in fine monuments by the major architects of the Chicago school (including both Wright and Louis Sullivan). We are reminded in these books that Wright had a raft of able followers, notably Walter Burley Griffin, George W. Maher and the firm of Purcell and Elmslie. And one had not before realized that there were other able practitioners of the Byzantine reliefs style of Sullivan than the master himself.

A modern man’s conversation with God



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Not since Quoi’s *Prayers* has there been a “prayer book” so profoundly and directly related to modern life... or so moving. The author is a contributor to *America* and other publications. His words here are reinforced by evocative photographs.

Gather Up the Fragments

by T. R. HANEY

Illustrated

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15 October 1971: 67

The battle of the Moderns versus the Eclectics has gone on over most of the century, or, as William Sener Rusk has it, "The Hunt-Van Brunt-Burnham-Cram-McKim axis crossed the Richardson-Sullivan-Wright-Goodhue." Andrews' two books make a sharp comparison in the architectural history of Chicago and New York City—particularly in the critical years from 1880 to 1930. Chicago, Andrews reminds us, is "where it happened" in modern building and elsewhere he calls the city the birthplace of modern architecture. If not entirely the latter, Chicago was vastly fertile in modern building of the 1880-1930 period, while New York took to the eclectic and there is but a single Sullivan building from the period and no Wright. It does seem remarkable that it was not until 1959 and the Guggenheim Museum that Wright had a commission in New York City.

Andrews' introductory essays in these two books are almost entirely concerned with building since the Victorian period, but the books are worth the price for the fine examples pictured of minor building of earlier periods. Andrews has uncovered some absolutely delicious churches and villas from the early 19th century. "Hillforest" at Aurora, Indiana must be one of best small mansions in the country—

the Regency *Cottage Ornée* done to perfection. The Gideon Granger house in Canandaigua, New York has the subtlety and proportion of a Parisian garden house of its period and indeed it has been attributed to a French architect, Joseph-Jacques Ramée, the original designer of Union College in Schenectady.

There are surprises too in the later periods — Sullivan's art nouveauish tombs, certain houses of Purcell and Elmslie which were more like Wright and Sullivan than those of the masters themselves. And a proto-modern skyscraper of 15 stories that can actually be called charming—the Reliance building of North State Street in Chicago. And with the house George Washington Maher built for himself in Oak Park, Illinois, there is a bit of architectural sleight of hand, for the house seems to be the ordinary center hall-Queen Anne-Federal House sat upon or stretched horizontally. The effect is indeed eerie.

The Constructive Revolutionary: John Calvin and His Socio-Economic Impact

W. FRED GRAHAM

John Knox Press, \$7.95

JAROSLAV PELIKAN

Of all the major figures of the sixteenth-century Reformation, there is perhaps none that would seem a less appropriate candidate for the twentieth-century accolade (or fad word) "revolutionary" than John Calvin. Certainly Thomas Münzer would be better, the utopian communist and newly discovered church father of the German Democratic Republic; or perhaps Erasmus, the cool revolutionary who combined radical ideological premises with conservative institutional conclusions; or even Martin Luther, or at least "young man Luther," the obedient rebel who split the church and changed the world. But Calvin?!

Yes, Calvin, argues W. Fred Graham, and he makes a persuasive case in support of his interpretation. Calvin stood "more surely than any other thinker of his time within this new world" of tech-

nical rationalization and secular urbanization. This does not mean that he capitulated to secularity, but that he found a way to address it with the Word of God. The difference between that Word and the common sense of the time became visible, for example, in Calvin's ethic of marriage, which affirmed, in principle if not altogether in practice, "the freedom of the woman from the onerous double standard which had been practiced in Christendom from time immemorial." As the work of scholars such as Benjamin Nelson has shown, the problems of interest and usury have long been a primary point of contact (and conflict) between Christian social teaching and the ways of the world. Graham finds in Calvin a "willingness to attack Aristotle head-on . . . and to read the Bible with new eyes, ignoring prevalent medieval interpretations." Because of Calvin's administrative responsibilities in Geneva, his reinterpretation of this issue helped to shape the commercial and financial life of the area even after his death.

By the very nature of his argument, Graham asks that his book be evaluated on several levels simultaneously. It is, in the first instance, a historical monograph, and one which I as an historian have read with interest. The basic works in the field appear in his bibliography; among these, the two volumes by Robert M. Kingdon, *Geneva and the Coming of the Wars of Religion in France, 1555-1563* (Geneva, 1956) and *Geneva and the Consolidation of the French Protestant Movement, 1564-1572* (Geneva, 1967) have evidently shaped Graham's interpretations at important points. But Graham is not content to set forth the results of his historical research for other historians to check against the primary sources. "The historian will note," he writes, "that on occasion I address myself not to him but to the Christian church. . . . I have concluded that the church needs not only to be awakened to its past, but to open itself to its future and the possibilities it carries for helping mankind fashion a better world." For he is convinced "that social, political, and economic change . . . needs religious mean-

A Religious Pacifist Looks at Abortion

GORDON C. ZAHN's article from the May 28 COMMONWEAL has again been reprinted to meet continuing demand. *Prices postpaid:*

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ing and zeal to provide the dynamic to bring it about." Thus the concluding chapter cites, at least in passing, Black Power, the modern university, and other issues of the day.

Although I must confess that I have become increasingly restive about this way of "doing history," Graham has put genuine restraints on the search for relevance—a search in which, if a historian is not careful, scholarship is obliged (to borrow Calvin's language) to justify itself by works rather than by faith. The book is engaging, at times almost winsome, and the Calvin whom it portrays is more real and human, if not perhaps more revolutionary, than the shadowy figure of the textbooks.

The Black Sheep and Other Fables

AUGUSTO MONTERROSO

TRANSLATED BY
WALTER I. BRADBURY

Doubleday, \$3.95

RONALD CHRIST

The bark of this book's publicity is much worse than the bite of its forty fables. For one thing, while *The Black Sheep* won the Magda Donato Prize "thereby acclaiming it as the best book of the preceding year in Mexico," the English in which it comes to us is awkward ("until after a bit on the body of the new king"), tone deaf ("adjuncts, actually, to his adulatory art"), cloying ("Way back in olden times") and sometimes ungrammatical. For another, while Monterroso typifies the fable as a mode of censure originating in hatred—"The Fabulist and his Critics" makes this clear—he blunts his own barbs with cute condescension and stifling whimsy. For example, at the end of his fable suggesting how Penelope found time to dally by driving Ulysses out of the house, Monterroso writes: "Thus she succeeded in keeping him at a distance while she flirted with her suitors, leading them to believe that she wove whenever Ulysses traveled, rather than that Ulysses traveled whenever she wove (as Homer should have realized, except that, as is well known,

Homer used to doze at times and missed a lot)."

Still, once slick tricks—like overtly phony acknowledgments and a spurious epigraph the publishers just had to let you in on—are forgotten, there are appealing symmetries and clever reversals in quite a few of these fables. But still, the conclusion of "Samson and the Philistines" most accurately points the way Monterroso has taken: "If you want to lick Samson, join the Philistines. If you want to lick Delilah, join the Philistines. Always join the Philistines." Why not buy Borges' *Book of Imaginary Beings* instead and take the title of Monterroso's earlier volume at face value: *Complete Works (and Other Stories)*?



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CORRESPONDENCE



(Continued from page 51)

Happier Happies, not worship to the Creator!)

Unbelievable. Utterly unbelievable.

M. J. CALKINS

Milwaukee, Wis.

To the Editors: I just read both Echlin and Cleary [Aug. 20] back to back in one sitting, and I'm glad I did. The contrast itself is probably more valuable than either of the articles alone.

There was something, almost intangible, unserious about Cleary's "Instant Church." Although three years ago, I would have considered him a prophet. But when he finished the article I realized how deadly serious (maybe how dead) he was: Thank God we are not like the rest of churches. To speak about the death of his community here is germane if only because it is just as improbable that the community will get an obituary as it is that the community

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will stay together. When such a community dies, they really are dead. Not even enough mourners for a funeral.

I'm not as sure as Echlin about the priest finding his role entirely in the ministry of the Word to the exclusion of administration and social efforts. Maybe Echlin did not mean to sound so absolute in distinguishing these roles. To become sensitive to the yearnings of one's fellow man and to function as a reconciler requires more than kneeler and books. Yet Echlin's main point is well taken: that there might be a convergence of priests' identity and the layman's cry for better preaching. This does avoid the Jeremiah problem that good preaching might not be accepted. It is in times of turmoil that this is more likely true than others. This is why the priest cannot today avoid the administrative, for it is precisely on that level that the Sunday message is incredible: administrative irresponsibility to moral issues of war, racism, and wealth; compromising political and business ties among the hierarchy. It is not enough to be the bishop's good little boy when the episcopate has proven incapable of generating moral renewal. It is downright compromising.

One way or the other, all this leads to a question which in Echlin's approach stands a better chance of being asked, in Cleary's a better chance of being avoided. For Echlin the Word is viable and so is the community if it is immersed in the Word through at least one member. For Cleary (who does not enlighten us on the quality of the homilies, but uses that very telling adjective "satisfying") the questions are moral, and not evangelical—"isolationist?" "elitist?"; i.e., the cart before the horse. Nor does the rosy glow of community contentment reassure the reader that the Word is a two-edged sword. When I read about Jesus' presence in Scripture I see a person who stirred in his companions or audience many emotions from joy and anger to alarm and restlessness; I am trying to recall one scene of contentment like unto the contentment Cleary and friends love.

Yet, I think, all this might be beside

the point. One of the reasons I found rectory life (and, therefore, parish life) intolerable was the air of unwillingness to speak from the heart about the faith. It was what we were all about and our level of conversation was all about something else: pastoral techniques, school stories, management policy, TV, cars, salaries, sports schedules, etc. The faith was presumed! On that score Cleary is considerably more useless than Echlin, whose ecclesial structure stands a better chance of bringing a community close to, if not in touch with, the essence of the problem. We must stop assuming everyone believes; the problem may need to be spelled out.

WILLIAM SELL

Como, Quebec

To the Editors: Edward Echlin's suggestion that "there may be a convergence in the priest's search for identity and the laity's yearning for better ministry of the word" ["Crisis in Preaching" Aug. 20] is worth further consideration. His conclusion that the priest may find his identity "as informed minister of the word" during the '70s certainly gives priests of today something to aim at . . . even though such a label falls considerably short of the mystery of priesthood.

Although he includes "forthcoming married priests" as part of the priestly corps, he limits priesthood again by suggesting that " . . . informed ministry of the Gospel demands a fulltime lifetime of prayer, study, contemplation, discussion, preparation, awareness of society's yearnings, and in a word discipline." Really this sounds more like a return to "rally around the monastery boys" and I don't think that is the direction the Spirit is trying to nudge us.

Rather than limit priesthood to the "fulltime lifetime" few, why not open it up to the many. The Word can and should be proclaimed by priests who are celibate or married, full time or part time, men or women, permanent or for a specified period of time. The article "Instant Church" following "Crisis in Preaching" speaks of such a ministry: "Then one of the group, a man or woman, gives a carefully pre-

pared homily, one of the most satisfying elements of the service." If this isn't priesthood then God didn't make the little green apples and it doesn't rain in Indianapolis in the summertime.

The biggest problems facing preachers today is the task of integrating the Gospel with the pulse of daily life. Essentially Christianity is a life to be lived. Further, this way of life advocated by Christ manifests itself to contemporary man in the events of daily life. This way of life is essentially the same as is written in scripture, expressed in doctrine, and celebrated in liturgy. The preacher need not keep mentioning the parable of scripture in his sermon any more than someone talking about the American way of life needs to keep mentioning the Constitution all the time. The scriptures, are a sort of constitution that the priest must know very well but he need not preach in that style. Also not all priests need to be experts in the constitution of scripture. Maybe this role of "informed minister of the word" is really the role of the bishop, and the priesthood of proclamation should be opened up more to others?

R. G. FITZPATRICK

Adrian, Mich.

To the Editors: The article by Edward Echlin, S. J., *Crisis in Preaching*, [Aug. 20] is discerning of the problem, timely (even though years late), and I would like to shout a big "thank you" to him.

A priest who has been trained that to be "an administrator" is the most important reason for his calling may not be to blame for the daily Masses of twenty-one minutes—solo performances without *any* message of the Word; he can only hope for what we have: bored, disappearing youth, dissatisfied laity and slowly dying religious vocations—as there is little source of daily *life* to survive on for long. I am also aware of the fact that priests who attempt to improve this situation will find some opposition from God's people, but at least they will be at peace and will have that inward joy that will come from "giving a fulltime, lifetime to prayer and contemplation," as Fr. Echlin mentions in his great article . . .

S. PATRICIA RILEY, O.P.

Cleary Replies

The way we worship on Sunday—as described in my article—is not perfect and we know it. It is the best style that we can think of at the moment—no more than that. An experiment. However you choose to worship today, you will be surrounded by problems, and among the people who take an interest in them, the least useful are those who want some kind of final answer before they will experiment or listen unemotionally to a suggestion. Meanwhile they emerge from church on Sunday full of bitterness and complaints, or else they give up going. There is a third way—if you're interested or inclined: worship God with the sinners who are your friends, and who are, let us hope, exactly like the rest of them. Listen to each of *them* break the good bread of the Word with you. Many priests are willing. We find it an improvement.

WILLIAM H. CLEARY

Echlin Replies

With gratitude to these writers for having the humility to put their thoughts on paper, I have three comments.

Let us be firm in guiding priests away from administrative and social activism. But let us do so with compassion and gratitude. Most priests have been trained in another epoch for another priesthood in another church. While we may disagree with them we should remember that they are only doing what they were taught.

I suggest that reason and history demonstrate that marriage can enhance a "fulltime lifetime dedication to the word." Moreover, while I have repeatedly called for a married clergy, I have never recommended that priests have large families. There is a difference. Fitzpatrick's plea for instant priests and do-it-yourself sermons runs counter to scripture, the Fathers, the liturgies, Trent and Vatican II, and the contemporary yearnings of God's People. A moonlighting priesthood, whether by administrator or social-worker type, means the kind of amateur preaching that has turned off the full-time laity.

I too disagree with Bill Cleary's article. I believe a "free" ministry is divisive, a contradiction in terms, and demonstrably unwarranted by every Catholic document on ministry from 1 Corinthians to *Presbyterorum Ordinis*. Nevertheless I think Bill makes some good points in the article. One thing he taught me nine years ago was to disagree with a person's ideas without repudiating the person. For solid theological and pastoral reasons I repudiate a free ministry—but I respect the men who have proposed it.

(REV.) EDWARD P. ECHLIN, S. J.

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